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same calibre, and the corruption, the misgovernment, rampant under the auspices of both, was scandalous in the extreme. Moreover, the new creed and worship were still flouted as sacrilege by the mass of the people, and even the most aggressive and advanced of the Protestants were forced to own the fact, in spite of the persecution of both obstinate Romanists like Gardiner and Bonner, and the burning of ultra-Protestants like Joan Bocher and George van Parris. "A great part of the country is popish," wrote Hooper to Bullinger in June 1549, "and sets at naught God and the magistrates." No wonder, therefore, that at the accession of Mary, against whom Northumberland vainly attempted to pit Lady Jane Grey, the Romanist reaction swept over the land in full flood. Parliament obsequiously decreed the restoration of the old faith, and even, on receiving an assurance as to the appropriated Church lands, the supremacy of the pope. Here again the royal will is the grand factor in the revolution in favour of Rome, as the royal will had been the grand factor against it under Henry and Edward. England changed its official creed to royal order, but the change backwards to Rome at the fiat of Queen Mary should be final, if the royal bigotry could help it.

The short reign of the fanatic monarch was, as far as the exercise of a despotic authority over the conscience was concerned, the most terrible in English annals. It was a reaction, not only of bigotry but of barbarism, and throws a dark light over the genius of Romanism as an engine of despotism. The Marian persecution lasted three and a half years, from the spring of 1555 to the autumn of 1558. It was quickened at intervals by some sombre reflection in the mind of the death-stricken fanatic who wore the crown of England, and whose bigotry was steeled by the barbarous sophistries of some of her advisers. A famine or a conspiracy would bring with it an access of devotion or a fit of vengeance, from which alike the Protestants suffered. Gardiner died in November 1555—Gardiner the instrument rather than the author of these horrors, though he advocated the re-enactment of the heresy laws. But Bonner and Pole remained—the Bloody Bonner of popular parlance; Pole, the hangman and scourge of the English Church, as Archbishop Parker subsequently called